

3 (9)
VISITATION-SERMON

P R E A C H E D

IN THE PARISH-CHURCH

O F

W A L S A L L

May 18th 1775

By JOHN DARWALL, *Vicar.*

WOLVERHAMPTON:

PRINTED FOR THE AUTHOR,

And Sold by *M. Smart.* Sold also by *Mr. Lowndes,*
Fleet-Street, London; Messrs. Pearson and Rolla-
son, and Mr. Swinney, Birmingham; and Mr.
Wright, Walsall.



T O

B.

The REVEREND

Mr. Archdeacon Carver

T H E

FOLLOWING DISCOURSE

IS RESPECTFULLY INSCRIBED

B Y

HIS MOST OBEDIENT

HUMBLE SERVANT,

JOHN DARWALL.

D O

THE REVISED

THE AMERICAN COMPANION

FOR THE REVISED

IN THE REVISED

BY

ALL MOST OBEIENT

HUMBLE SERVANTS

JOHN BARWALL

P R E F A C E.

*T*H E candid wish of many well-disposed Neighbours, and the SANCTION given by the kind approbation of many of my REVEREND BRETHERN, encourage me humbly to offer the following Discourse to the Publick; hoping it may happily meet with the same obliging Candour when delivered from the Press, as from the Pulpit.

The Discourse, although addressed to the Clergy, may not be useless to the Laity,---who are to make their INFERENCES as well as the former.

*Nothing that sounds like an hard saying with respect to Tithes and Offerings, and
the*

ii. P R E F A C E

the Contempt of the Ministry, is meant to grate the Ears of my own Parishioners: Respect forbids me to speak with any particular Reference to my worthy Neighbours: and I heartily wish these jarring Strings were as little heard in every Parish as my own, and that all my Brother Ministers and their good People lived in equal HARMONY.

*In humble Conformity to the engaging Example of that great Minister of the Gospel of Peace, who became all things to all men, I mean “to give none
“OFFENCE;”--at least, only “to PROVOKE
“unto Love, and to good works.”*

*And if this little Publication may in
any*



P R E F A C E iii.

any degree be instrumental to the Glory of God, and the good of his Church and People; it will be a more ample Recompence to the Author than thousands of Gold and Silver.

*And, Oh! that You, in particular,--
over whose invaluable Souls it has pleased
the Divine Providence to set me as a
Watchman,--may “grow in grace, and
“in the Knowledge of our Lord and
“Saviour Jesus Christ,---is the Heart’s
“Desire,” and fervent Prayer of,*

MY CHRISTIAN BRETHREN,

Your ever faithful,

And affectionate Minister,

JOHN DARWALL.

A

S E R M O N.

I Cor. xv. 58.

---My beloved Brethren,---be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

WHAT I beg leave to offer upon this Subject is not intended *vainly* to *inform*, but *humbly* to *remind* my Reverend Brethren of the Duties of

B

their

their high calling in Christ Jesus. As the Baptist said to our Blessed Lord, I have need to be baptized of Thee, and comest Thou to me; so may I with still less worthiness and abilities than my Fellow-Teachers humbly say, I have need to be instructed of *them*, and why then should I presume to give instruction to those from whom I might more properly receive it? To inform my learned Audience what things they ought to do and teach would be *needless*, because they *know* them: but, to put them in *mind* of these things, although they *know* them, may not be *useless*. Therefore,---to return to the words of the text,---“ My beloved “ Brethren, be ye stedfast, unmove-
able



“ able, always abounding in the work
 “ of the Lord, forasmuch as ye know
 “ that your labour is not in vain in the
 “ Lord.” And---though these words
 were directed by St. Paul to Christians
 in *general*; yet they may not be im-
 properly applied upon the present occa-
 sion to the Ministers of the Gospel in
particular. And though Christians are
 exhorted to be stedfast and unmove-
 able in the belief of that *incredible*
Article of our Faith, as the unbelieving
 Sadducees *weakly maintained*,---the Re-
 surrection of the dead in *particular*;
 yet we may not unnaturally under-
 stand, that the Ministers of Christ are
 here exhorted to be stedfast and un-
 moveable in the Faith of the Gospel,

and diligent in the discharge of their ministerial labours in *general*.

Taking occasion therefore to understand the text in this sense, I proceed rather as a *Remembrancer*, than an *Instructor*, to consider the Duties here pointed out to the Ministers of God.

AND, alas! how *stedfast* and *unmoveable* ought we to be in the midst of a crooked and perverse Generation! how *abounding* in the work of the Lord, when the work is so *great* and *arduous*! What a numerous train of trials and troubles, labours and sorrows, beset our path of life to *divert* us from the *stedfastness* of our faith, and *move* us from
the

the hope of our calling ! For if in this life only we had hope, we should be of all men most miserable ! What an horrid army of spiritual enemies have we every where to encounter ! What mixt legions of common-swearers, liars, extortioners, unjust and covetous persons, fornicators, adulterers, men of hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, ---have enlisted themselves under the *Banner of Satan* in Opposition to the *Kingdom of Christ* ! These we must all strenuously oppose, equipt with the *armour* of God, and the *sword* of the Spirit, as the faithful *soldiers* and servants of Christ, the great Captain of
our

our Salvation, who will not fail to strengthen and support us in our *spiritual warfare*. And what adds to the difficulty of our ministerial labours--is, That we are not to satisfy ourselves with a *general* and *publick* reprehension of Sin without giving our *particular* and *private* admonitions. And this is not only to be done when the Body lies languishing upon the bed of sickness, and is hastening to its dissolution (for, alas ! it may be then too late;) but when the *Soul* is in a state of sickness and death. The Body,---supported by the blessings of food and raiment, and enjoying the vital influences of the Sun and Heavens, ---may flourish like the stately Cedar on the lofty Brow of Lebanon ; when
the

the *Soul*,---deprived of the rich influences of Divine Grace, and the vivifying rays of the Sun of Righteousness,---like the blooming Rose of Sharon, or the fair Lily of the lowly Vale,---may sicken,--droop,--and die.---Hence, says St. Paul, The Sinner is *dead* whilst he *liveth*. A very little observation will furnish us with daily instances of *dying Souls*, or Souls *already dead* in trespasses and sins. This dangerous and deplorable State of Souls demands our best attention. How greatly does it concern us minutely to scrutinize into the latent causes of their various disorders, that we may learn in what cases to reprove, rebuke, and exhort,---find out the nature of the *spiritual malady*,
and

and know what remedy to apply to save a soul from *death* !---*how greatly* does it *concern* us to CRY ALOUD and *spare not*, that we may AWAKEN senseless sinners from their *deadly slumber*, and raise them from the *death of sin* unto a *life of righteousness* !-----Here is an *ample field* for the exercise of our *spiritual labours*: Here is a *spacious vineyard* containing *many barren and fruitless trees* to employ our utmost care against the Lord of the Vineyard comes: Here is a *heavy charge* to superintend,---the *great and important charge of souls*,---of which we must one day give a strict account.---What the Lord speaks to his Prophet Ezekiel is jointly applicable to each of his Ministers: “ Son of Man,
“ I have

“ I have made thee a watchman unto
 “ the House of Israel; therefore hear
 “ the word at my mouth, and give
 “ them warning from me. When I
 “ say unto the wicked, thou shalt surely
 “ die, and thou givest him not warn-
 “ ing, nor speakest to warn the wicked
 “ from his wicked way to save his life;
 “ the same wicked man shall die in his
 “ iniquity, but his blood will I require
 “ at thine hand.”---Oh! what a dread-
 ful warning is this!---Gracious Lord,
 forbid, that our want of care and vigi-
 lance should ever prove the sad occasion
 of the loss, either of our *own* soul, or
 of *one precious soul* committed to our
 charge!--But although, knowing the ter-
 ror of the Lord, we persuade men, and

C

give

give them repeated warnings and admonitions to turn from their evil ways and live; yet *too often* they will only *suffer us to deliver our own souls.* [The Reformation of Sinners is so nice an Undertaking, that it cannot well and happily be effected without a considerable degree of prudence and discretion. So various are the tempers and dispositions of men, that what would convince one man of Sin---would have no effect upon another.---What *one* would receive with complacency, *another* would reject with offence: like the Virgins recorded in the Gospel---*some* are wise, and *some* are foolish:---and hence arises the complacency of the *one*, and the offence of the *other*; “Reprove not a scorner, left

lest he *bate* thee; *rebuke* a *wise man*, and he will *love* thee." There is so much pride and weakness wrapt up in the constitutions of some men, that there is no *room* for *admonitions*. Some have so much *imaginary wisdom*, that they need *no information* at all; and yet have so much *real ignorance*, that they need *all the information* that can be given them."] And some are so long and so unhappily accustomed to do evil, that though we preach the word, though we are instant in season, out of season, reprove, rebuke and exhort, with all long-suffering and *doctrine*, they will *never learn to do well*: and as soon may we *wash* away the black Hue of the Ethiopian, as *cleanse* these men from

the Leprosy of Sin [“ So that after all our painful endeavours we have too often great reason to fear with Saint Paul, *that we have bestowed labour in vain.*----But yet this ought never to discourage us from our *steadfastness*, if, with Him also, *by any means we may save some.* Nor should any discouragements, to which the faithful discharge of our sacred office should expose us, ever induce us to remove our integrity from us.”] What are all our sufferings compared with those of the great Apostle? who tells us (what we cannot but repeat with a *pleasing sympathy*) “ Thrice
 “ was I beaten with rods, once was I
 “ stoned, thrice I suffered shipwreck,
 “ a night and a day have I been in the
 “ deep

“ deep ; In journeyings often, in perils
 “ of waters, in perils of robbers, in
 “ perils by mine own country-men, in
 “ perils by the heathen, in perils in the
 “ city, in perils in the wilderness, in
 “ perils in the sea, in perils among
 “ false brethren; In weariness and pain-
 “ fulness, in watchings often, in hun-
 “ ger and thirst, in fastings often, in
 “ cold and nakedness.”---The inade-
 quate comparison of our own sufferings
 with the Apostle’s must wholly silence
 all our complaints : but though we are
 not to *complain with him*, we should not
 forget to *pray with him*, that God would
 be pleased to enable us by the aids of
 his Grace and Holy Spirit to prosecute
 the *less arduous work of our ministry*
 with

with unshaken constancy and perseverance unto the end.---And what made the Apostle's sufferings still more extensive was---his being not only a *personal Sufferer*, but a *Fellow-Sufferer with others*:---“Who is weak,” says he, “and I am not weak; who is offended, “and I burn not?”---And in this Particular we are to follow his benevolent example, and shew a tender concern and compassion for the sins and sufferings of all who are Fellow-Members with us of Christ's Body. We are not only to bear the weight of our own cross, but to share the weight of our brother's;---not only to rejoice with them that do rejoice, but to weep with them that weep. With what affecting
tenderness

tendernefs and deep concern did the
 Compaffionate Redeemer of Mankind
 weep over the unhappy city of Jerufalem,
 faying, “ If thou had’ft known, even
 “ thou, at leaft, in this thy day, the
 “ things which belong unto thy peace,
 “ but now they are hid from thine
 “ eyes !”----Why did the Holy Jefus
 fuffer Satan to place him on a Pinnacle
 of the Temple, and to try the Lord his
 God with fuch *infulting temptations*,---
 but compaffionately to *raife* us from
 the abyfs of mifery,---to weaken the
 Power of *temptation*, that we may be
 able to bear it, and, at laft, to *exalt*
 us to eternal Life?---Why did the great
 Creator,---who converted the fimple
 element of water into the pureft wine,
 and

and fed five thousand men with five barley loaves and two small fishes,--fast forty days and forty nights in the solitary wilderness,--but that *Man*, who was *perishing* for want, might *drink* of the *Water*, and *eat* the *Bread of Life*? ----What moved the Lord of Life and Death to undergo his bitter Agony in the *Garden*, which he *watered* with the precious dews, which distilled in sanguine drops from his sacred Brows?--what moved *the Sovereign King of Glory* to wear *the humble Coronet of Thorns*, and *sigh* out his last Breath on the excruciating accursed Tree, but his *compassionating Love* for a lost World?----A Heart *hardened* against the *Miseries* of our *Christian Brethren*, is a strong indication

indication of a Heart *hardened* in *Sin* :
for *Goodness* never wants *Compassion* :
and they must be but badly qualified for
Christ's Ministry, who are unhappily
destitute of this Christ-like Temper and
Disposition. Ministers, that have no
Compassion for perishing Souls, will
take but little pains to save them.

How perfectly fitted does the great
Apostle appear in all these respects for
the Work of the Ministry ! How *sted-*
fast and *unmoveable* did he remain in the
midst of all his various Sufferings,--both
personal, and *Fellow-Sufferings*,--*prac-*
tising what he *preached*. “ None of
“ these things,” says he, “ *move* me,
“ neither count I my life dear unto my-
D “ self

“ self, so that I might finish my course
 “ with joy, and the Ministry which I
 “ have received of the Lord Jesus, to
 “ testify the Gospel of the Grace of
 “ God.”----And yet, innumerable as
 were the Apostle’s sufferings, and al-
 though since the *word of God so mighti-*
ly grew and prevailed, and the glorious
 light of the Gospel hath shone through
 the earth, we are happily exempt from
 that great variety of *perils and dangers*,
 arising from *persecution*, to which the
 Apostle was *necessarily* exposed in the
 infant State of Christianity ; yet, alas !
 we *unnecessarily* experience *some miseries*
 from which the Apostle was happily ex-
 empt. *This great Minister* of the Gos-
 pel had nothing to do with MINT,
 and

and ANISE, and CUMMIN: in this respect he had much the advantage of his successors: for though his trials were great and innumerable; yet, perhaps, not very many may be found among the formidable train greater than *those springing from these roots of bitterness.* Strange that such *innocent herbs* should be attended with such *baneful operations!* Alas! how often do they baffle the *salutary effects* of the *most wholesome doctrine*,--how often do they *poison the Peace* both of *Minister and People!* How often, when the *spiritual Labourer* claims his *Hire*, does the *carnal worldling* keep back the *whole*, or *part* of the *price*; or, at least, satisfy the *trivial Claim* *grudgingly*, or of

necessity ! and though the Servant of God sows unto him spiritual things, the Servant of Mammon thinks it a great matter if he shall reap his worldly things: nor will he allow (although the Lord hath so ordained) that they who preach the Gospel should live of the Gospel.--- Such men are worse than the Scribes and Pharisees of old, who never withheld these light demands, though they neglected the weightier matters of the Law: but these lawless Lovers of unrighteous Mammon, these profane Despisers of the true Riches,---not only neglect the weightier matters of the Law, but the minute Payment of MINT, and ANISE, and CUMMIN, altogether.---Such seldom consider, that
when

when they defraud the Ministers of God in Tithes and Offerings, they presumptuously rob God himself:---most ungratefully rob their Divine Benefactor, from whose gracious hand they receive all the comforts and conveniencies of life.

BUT these *unreasonable men* are *seldom satisfied with these acquisitions*, but often too *despoil* their Minister of what is more precious than rubies,---his *good name*. If they *loaded* him as liberally with *free-will-offerings* as they do with *calumnies* and *reproaches*, he would have as little cause to complain as themselves. And though they wound not his body with outward acts of violence, they deeply wound his spirit with words of
cruelty

cruelty ; and his suffering heart finds by sad experience, that their teeth are spears and arrows, and their tongue a sharp sword.

BUT in these cases a Minister is not only to *feel* for himself, but for his unchristian people : nor is his heart so much to be *pained* for the loss of his *rights* and *good name*, as for the *little sense* such men have of their duty, the *little regard* they pay to *the honour* and *interest* of Religion, and the *great danger* that threatens the loss of their immortal souls.

BUT though the Minister of Christ is both ungenerously wronged and evil-spoken

spoken of, and made as the filth of the world and the off-scouring of all things; yet these *disadvantageous*, and *humiliating circumstances*, should never *discourage*, nor *shame* him, from the execution of his ministry,--never *sink* his heart to *the depth of despondency*,--but rather *raise* it to *the height of joy*, that he is reckoned worthy to suffer persecution for the cross of Christ; (for certainly the rod of persecution is not quite broken;) at the same time disposing him to requite the evil deeds of his fraudulent persecutors with his charitable-prayers to God,---That he would give them *eyes* to *see* the error of their way, and *hearts* to *amend* it.

BUT

BUT shall we receive *good* at the hand of God, and shall we not receive *evil*? Although there may be too many unjust and uncharitable men in every community, who wrong and depreciate the ministers of God; yet there are many *just persons*, who (on this account) *need no repentance*: who not only satisfy the demands of the law, but the dictates of a liberal mind; who are not only *cheerful payers*, but *cheerful givers*: who love God and his ministers, and whom God and his ministers love:---*these are the men whose praise is in the Gospel*:---these are the *good men*, who seem to be sent as *blessings* and *succours* to the Church of Christ to render the injurious behaviour of *evil men* the more supportable.

BUT we must remember, that Ministers are not only to *take heed to themselves* in regard to their *Tithes* and *offerings*, but with respect to their *good example*,--as we have before observed, they are to *take heed* to their *Doctrine*. Therefore we are to be Examples to the UNBELIEVERS in *word*, in *conversation*, in *charity*, in *spirit*, in *faith*, in *purity*. [For *Precept*, as St. CYPRIAN observes, is only profitable, when our *deeds* correspond with our *words*. And the signal success of ORIGEN'S Doctrine, as EUSEBIUS says, was founded upon the agreement of his *words* and *manners*. All therefore whatsoever we bid others, to *observe*, that we must *observe* and *do*.] For, if we *say*, and *do*

E not,

not,--how can we expect others to do what we say?----This inconsistency of our *Example* with our *Precept* becomes a *stumbling stone* in the way of weak brethren,--the *Ministry* is wounded through the *Minister's* side, and both indiscriminately suffer together. Religion, indeed, should teach men to distinguish between the *Minister* and his *Profession*: but, it seems, men too seldom have Religion enough to furnish them with so much discernment: and therefore by these means the *Minister* is not more odious in the sight of God, than his *Profession* in the eyes of men. ----But when our *Example* is adorned with every *Christian Grace* and shining *Virtue*; then we adorn the doctrine of God,

God, our Saviour, in all things :---
 then we dress Religion in her most
beautiful and resplendent attire, and
 render her most *amiable and lovely* :
 she then appears *irresistibly charming* ;--
fondly to be admired and embraced.

----And certainly no pains can be too
 great by the joint means both of *Pre-*
cept and Example to reclaim a sinful
 world, and promote the Salvation of
 Souls :----And here let us particularly
 consider some of those means arising
 from *both*, that are *chiefly* conducive to
these great Ends.

["It is the duty of Ministers to preach
 the Word with *Plainness* ; otherwise
 men will not be *Doers* of the Word,

but *Hearers* only ;--because they do not understand it. Our *Vanity* should not allure us to preach to our own *Glory*; but our *Piety* should induce us to preach to the *Glory of God*.----But though the Word should be preached with *Plainness*, it should not be preached with too much *Plainness*: for This will make us a by-word among the *Heathen*: Men that know not God will be oftener amused than edified,---serious things will be turned into ridicule, and Religion laughed out of countenance.----Ministers are likewise to preach the Word with *Plainness* without broaching any unintelligible or novel *Doctrines*, that is not to be warranted from Scripture, or reviving any ancient *Heresy* that is repugnant to it.

„ it.---] Extraordinary Illuminations and
 Operations of the Holy Spirit are not
 to be insisted on, because they cannot
 be proved: and if it appear, that they
 are only *pretended to*,--*Religion* may be
 thought *all a pretence*.----But yet we
 must most thankfully ascribe every good
 thought of our hearts, and every good
 action of our lives, to the Divine In-
 fluence of the Blessed Spirit of God.
 ----Nor are our *fertile Imaginations* to
devise any other Gospel than the *Ever-*
lasting Gospel already revealed to us: if
 we, or an Angel from Heaven, preach
 any other Gospel than that which Christ
 and his Apostles have preached unto us,
 we incur St. Paul's Malediction: nor,
 indeed, is it the *Gospel* which we are
 to

to reject,--but these wild, *enthusiastick*,
Chimeras.

domi
 rable { "A full Assurance of the Divine Love
 and Favour, founded only upon a su-
 perficial Faith,--when our lives are one
 continued scene of gross *Disobedience*,--
 must never be admitted by us upon any
 pretence whatsoever. Such a Religion
 may be easy, but it can never be safe.
 An orthodox Faith cannot suffice with-
 out an orthodox Life." } A well-ground-
 ed assurance, indeed, every one should
 have:---that is,--they should have--a
lively operative Faith; such a Faith as
 is naturally productive of the fruits of
 righteousness and true holiness. This is
 the proper foundation of our assurance;
 and,

and, as we tender the salvation of our souls, *this foundation* we must take care to lay: and thus *Christ* will become the *Rock of our Salvation*. For, if an evil heart of unbelief, and a reprobate life, lay the foundation of a CERTAIN fearful looking for of judgment and fiery indignation; on the other hand, a lively faith and a holy life, must consequently lay the foundation of a blessed hope, and ASSURANCE.

Far, very far be it from us to derogate from *the infinite mercies of God*,--*the all-sufficient merits of our Blessed Redeemer*, and *the gracious SUPPORT of the adorable Spirit* :---without These--who would be able to STAND in the awful

ful Day of Trial?---Our best services are fraught with imperfections, and all our righteousnesses are as filthy rags: we are vile earth and miserable finners,--poor unprofitable servants, only fit to be cast into outer darkness, were we not rescued from the jaws of death and hell by the Spirit of Might, and the saving Grace of God in Christ Jesus. And yet--to expect Salvation upon contrary terms to what the Gospel prescribes--must certainly be a most dangerous delusion.---We are to preach the saving Truths of the Gospel, but--no more;--nothing beyond the bounds of sacred Truth;--and should decline all Doctrines merely speculative, that neither tend to the Glory of God, nor the Salvation of Souls.

[" AND as, on the one hand, we are to avoid the *extravagant Heats of Enthusiasm*; so, on the other, we are to avoid *cold Indifference* and *Lukewarmness* in the execution of our Ministry.

We must steer our course steadily betwixt these *dangerous rocks*, so shall we safely arrive at the haven where we would be."]

When we preach the word, we are *warmly*,---more than *lukewarmly*,---with *burning zeal*, to impress it upon the minds of our hearers;---not only to deliver our Doctrine from the tongue, but from the heart. [

"When the Preacher is *careless* and *unaffected*, the Hearers will be *so too*; and the *little Labour* he bestows will be to *little purpose*."]

F

When

• WHEN we publickly address the Throne of Grace, we must remember the *Greatness* of that Majesty before whom we bend the suppliant knee;--- we must remember the *Goodness* of that God we come to worship. This will inspire us with *Reverence* and *godly Fear* towards the *Divine Majesty*, and fill our hearts with the warmest *Love* to that *gracious God*, who *helfeth* us, and *poureth* his *benefits* upon us. This will incline us to that *pious Deliberation* by which the *weight* of every petition has *time* to *descend* from the *ear* to the *heart*; and induce that *fixt attention*, which is so requisite to constitute a *reasonable service*, and to restrain us from offering the *sacrifice* of FOOLS.

Luke-

Lukewarmness will more dispose us to get over our Duty than to do it. [But our earthly hearts must be purified so as by fire, and presented upon the burning Altar of Devotion, to render them acceptable sacrifices to the God of Heaven:

---This Flame of Devotion, which burns in the breast of the Minister, will---by a holy sympathy---catch in the breasts of the People, and both will worship the Lord in Spirit and in Truth."

["Another great Duty respecting the Ministry, which deserves particularly to be considered, is HUMILITY. God resisteth the proud, but giveth Grace unto the humble: and, if we are not blest

with *God's Grace*, we are *unfit* for his *Service*.---] *Pride* is an evil disposition of the heart, highly displeasing both to God and Man. The Minister, whose heart is swoln with *pride*, God will resist; and his Ministry will give men more *disgust*---than *edification*. Though the *ministerial Station* is most *respectable*, we must not mistake an *unbecoming pride* for a *becoming dignity*, nor fondly assume that honour, which others ought freely to give: because it will answer *no end*:---if we *honour ourselves*, our *honour is nothing*: if we have *too much respect* for *ourselves*, we shall have but *little respect* from *others*. If then we would appear amiable in the eyes of God or his People; if we
would

would render our Ministry engaging or successful ;--we must never be seen in the *unseemly Garb of Pride*,--but--be clothed with HUMILITY.

It is likewise a Duty *particularly incumbent* upon Ministers, whenever they meet with those notorious Sins,---those *epidemical maladies of the Soul*,---DRUNKENNESS and PROFANENESS,---always to be ready to administer their *salutary reproofs*: when Souls lie wounded by these darts of the wicked--one in every corner of the streets, they are freely to give their *charitable admonitions*, and not, like the *uncharitable Priest* of old, to *pass by on the other side*. And though they may be reproached

proached for *preaching out of Season* ;
 it is nevertheless their Duty to *preach*
 ON ALL OCCASIONS.----Though these
shameless Sinners, who cannot *blush*,
 would *discountenance* us in the faithful
 discharge of our Duty, and deem us
Enthusiasts in our turn ; yet, we must
 remember, 'Tis *impious modesty* to be
ashamed of Christ. If the Blessed
 Jesus endured the Cross, despising the
shame for our sakes ; can we *ungrate-*
fully refuse to suffer a *little scorn for his*
sake ? And with respect to our painful
 endeavours to *persuade men*, and to
 bring them to the knowledge of the
 truth ;---if this Blessed Lord that
bought them was mercifully pleased to
 think the Souls of men worth the ago-

labouring

Gayder 1/2 bound
 B. L. Lettered. Tracts.
 nies

nies of a *cruel death*; surely his unworthy servants must think them *worth* the *pains* of a *transient life*.

AND how *nearly* does it concern *our* own *Souls* to exert our utmost endeavours by the furtherance of Divine Grace in promoting the eternal felicity of the *Souls of others*! For, as it was *falsely* said of the *Almighty Lord of Life, the dying Saviour of the World*; --He *saved others*, --*Himself* he cannot save; so may it be *truly* said of the Ministers of the Gospel:--that, if they *neglect* to *save others*, --*themselves* they cannot save:--they must, to *save themselves*, give all diligence to *save them that bear them*.

SUCH

SUCH is the *important*,--the *difficult*
 and *laborious Work* of the *Ministry*.---
What cause have the *negligent* and *sloth-*
ful servants of the *Lord* to *fear* and
tremble!---Oh! may the *merciful God*
 send his *Blessed Spirit*, the *Comforter*,
 upon us--to *dispose* us to *all good*, to
guide us into *all truth*, to *support* us
 under *all difficulties*, and to *enable* us
successfully to *perform* this *great* and
arduous work!---A little time will put
 a period to all our labours here;---and
 may God grant, that when our *spiritual*
warfare is ended, we may be translated
 from the *Church militant on Earth* to
 the *Church triumphant in Heaven*, and
 be saved with the *Souls committed* to our
Charge in the great *Day* of the *Lord*
Jesus!--- Oh!





